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بسم الله الرحمن الرحيم
الحمد لله رب العالمين

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم

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Prologue

When questioning pertains to Allah and His instructions, it can generally be classified as follows:

The best are believers who possess conviction, harbor no doubts, submit to the will of Allah, and engage in worship without squandering time, remaining focused and reaping maximum productivity.

The good are believers who are curious and contemplate Allah and His creation, humbly seeking enlightenment from Allah. This book is for these people to read and scale to the best.

While the wise will ponder over the creations of Allah, the bad are careless individuals who engage in sarcastic questioning regarding the attributes of God, which is unacceptable.

The worst are rejecters with questions infused with arrogance, displaying negative traits; and they reject truth when it is evident to them.

The redeemed are those who start accepting truth, stand for justice, and transform by ascending the hierarchy. When he is convinced and believe, then he is of the best.

The story of the cow and the followers of Musa serves as a reminder that those who lack conviction often complicate their own affairs.

Al Baqara 67-73:

And [recall] when Moses said to his people, "Indeed, Allāh commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allāh from being among the ignorant." 2:67

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allāh] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded." 2:68

They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers.'" 2:69

They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allāh wills, will be guided." 2:70

He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.'" They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it. 2:71

And [recall] when you slew a man and disputed¹ over it, but Allāh was to bring out that which you were concealing. 2:72

So We said, "Strike him [i.e., the slain man] with part of it." Thus does Allāh bring the dead to life, and He shows you His signs that you might reason. 2:73

The followers of Musa (A) sought his guidance to identify a murderer, but their disbelief in a simple instruction from God and their sarcastic questioning only complicated matters.

Despite their reluctance, they eventually sacrificed the cow as instructed. Consequently, the identity of the murderer was revealed, and they received the answer they sought.

Though some people may call upon God with different names, the most preferred name from his revelation is Allah. A believer must have complete conviction and faith in the Quran and Sunnah, recognizing them as the divine source of knowledge and guidance.

Strive - جهاد

Jihad Al Akbar - The Major Struggle: This refers to the spiritual battle within oneself, aiming to align the heart with the right path, and to resist and overcome false temptations.

Jihad - Minor: This involves armed struggle for self-defense, aimed at protecting oneself and one's family. It also encompasses defensive or offensive actions led by an Islamic ruler within a state governed by Sharia law. An example would be a struggle to prevent a potential invasion of the state by an enemy nation. In contemporary terms, it involves joining the military of a nation, not a virtual world.

Islam prohibits taking up arms against one's own government; such actions are always considered Fitna. If one finds it impossible to practice their faith freely and peacefully in a land, they are advised to seek peace deals with the governing body or migrate to another land where they can practice their faith without hindrance.

This is what Prophet Muhammad ﷺ taught in two stages of the Seerah. While in Makkah, before the Hijra, he never fought or allowed Muslims to engage in offensive actions. After the Hijra, in Madina, he established an Islamic nation, after which he permitted defensive and offensive Jihad under the command of the nation's leader. Fitna, anarchy and terrorism can be dismantled while adhering to the Sunnah.

Offensive actions taken by individuals or a group without the authorization of the state's leadership are considered a severe crime. Jizya rules apply to those committing such crimes

or murder. Therefore, committing an offense without acting in self-defense or being part of an Islamic state military engaged in declared war conditions is considered a crime, not Jihad. Suicide missions are prohibited in Islam. This is how rules will be applied, and prosecution will be by the state and not by any civilians or mobs.

Qur'an (5:32): "If anyone commits a murder, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind."

In summary, whether it's an Islamic or non-Islamic nation, a person cannot take up arms against his own government. It is treason and a crime in Islam, always leading to Fitna, as evidenced by historical precedent.

A Muslim receives rewards when he joins the national security services. However, it is strictly prohibited to kill or harm civilians under any circumstances. Offenders may face criminal charges and be subject to Jizya rules, paying blood money to the victim's family.

In the event of being governed by an unjust ruler, peaceful protests or electoral means are permissible. However, one cannot bring destruction to government or public property or harm the life or property of a civilian under any circumstances.

For a Muslim, various scenarios may arise when joining the National Security Service:

If you reside in a Muslim-governed country and you receive a call to join the military service, if eligible you must fulfill the obligation. Women and Children not eligible.

If you reside in a Muslim-governed country where the military conducts a coup against a just ruler, it is advised to support the ruler and the legitimate government.

However, if the military wing of a Muslim-governed country stages a coup against an unjust ruler, it is best to refrain from participating in any internal uprisings against your government. One may leave the country ruled by an unjust ruler and join the military of another just ruler.

If you reside in a non-Muslim-governed country and you receive a call to join the military service, and this ruler or the country is not fighting Islam, it is permissible to join and serve your nation.

Conversely, if you reside in a non-Muslim-governed country that openly fighting Islam, it is advisable not to join the military in such circumstances.

There may arise different scenarios; it is recommended for a Muslim to consult with knowledgeable scholars to make informed decisions. Seek Allah's blessings for Aafiya, maintain a healthy lifestyle in Islam, and unite under the righteous ruler or the Imam of your Masjid during times of adversity.

Wahhabism – Refutation

Q.1: Do Wahhabis accept all verses of the Qur'an and Sahih Hadith as-is and follow them?

Wahhabi answer is 'No.'

Sunni Answer is: "Qur'an and Sunnah should be the guide for a Muslim".

Are there any Hadiths that Wahhabis do not accept?

Yes. Many Hadiths, and even Ayats from the Qur'an itself, are rejected by Wahhabi doctrine.

Take, for instance Ref-Qur'an 27:38-40: A Wahhabi rejects the notion that Prophet Sulaiman (A) sought help for a miraculous deed from a learned scholar rather than asking Allah directly. They also reject the Karama shown by the scholarly man to bring the throne in a flash of a second. Similarly, they are unable to accept the story of the boy from the Qur'an and Hadith.

A Mu'jiza refers to a miraculous event or act performed by a prophet as a sign of their divine connection and to affirm their prophethood. These miracles are considered extraordinary occurrences that defy natural laws and serve as evidence of the truthfulness of the prophet's message. An example is the Parting of the Sea by Prophet Musa (A).

On the other hand, a Karama, while also considered a supernatural event, is attributed to a righteous Muslim other than a prophet. It is seen as a sign of spiritual excellence and divine favor given to the Individual by Almighty Allah.

Both Mu'jiza and Karama are manifestations of the favors of Allah. Mu'jiza and Karama alike stand as testaments to the boundless mercy of Allah, reminders that His favors know no bounds. Neither creation nor prophets possess power of their own accord; for all authority flows from the divine will of Almighty Allah.

The miracles serve as signs to bolster faith and spiritual connection with Allah for those who witness or experience them firsthand. It is essential to understand that one should not passively wait for miracles to occur without taking proactive steps to achieve results. Take proactive steps for noble causes in the name of Allah; based on the strength of your Iman, the assistance of Allah shall ensue.

For another instance Ref-Sahih Bukhari 4/3207: the reluctance to acknowledge the accounts of Mi'raj. A Wahhabi would accept that Adam (A), Hawa (R), and Isa (A) had similar miraculous voyages, but surprisingly would reject the miraculous voyage of Prophet Muhammad ﷺ on the Isra' Mi'raj night. Wahhabis reject many miracles of the Prophets that were performed by the will of Allah. Wahhabi scholars do not believe in the incidents of Mi'raj as Abu Bakr (R) did.

Another striking example arises in Ref-Sahih Bukhari 170 (Book 4/36) and Ref-Sahih Muslim 15/359: The relics (أثار) of the Prophet Muhammad ﷺ are disavowed by Wahhabis, sharply contrasting with the practices of the Sahaba.

In a typical conversation, a Wahhabi targets unsuspecting Sunnis, points out a random wrong deed of a person, presents a Hadith, and quizzes the Sunni, claiming, 'this person is going

against the Hadith.' The Wahhabi then suggests, 'the entire Sunni community is following this, and the path of the Sunni community is wrong.' Wahhabi cast shadows of suspicion over the traditions of Ahl Al-Sunnah.

This is a common tactic employed by a Wahhabi and the main weapon in the Wahhabi arsenal. If the Sunni is not aware of the tactic and fails to verify if the deed was prescribed in the teachings of Ahl Al-Sunnah, the question instills doubts in his mind and may lead to conversion to Wahhabism. The victim, now a convert, takes on the same approach and starts using the same weapon against other Sunnis. In his mind, he is trying to guide others, but he already missed to ask the basic question he should pose to the Wahhabi. The Wahhabis does not accept all the verses of the Qur'an and the Sahih Hadiths.

Secondly, he should question: The highlighted wrong deed wielded by the Wahhabi, is it endorsed by the Scholars of Ahl Al-Sunnah, or was the individual acting on his own accord?

Mostly, the act was renounced by Sunni theology and the Scholars as well. Or the deed had a valid support from the Qur'an or Sunnah, which the Wahhabi could not accept due to his own philosophy.

Another weapon in the Wahhabi arsenal is:

كل بدعة ضلالة، وكل ضلالة في النار،'

'Every innovation is misguidance, and every misguidance is in hell.'

Without providing any evidence, the Wahhabi points out an act of worship to Allah as Bid'ah. Does he have any evidence to claim that the act is Bid'ah? No.

However, to make such a claim, one should have clear and comprehensive knowledge about the deed itself and the teachings of Islam.

Let's quiz him back with examples, the Taravah prayer was not prayed in congregation in early Islam by the Sahaba. Later, Khalifa Umar (R) united the people under one imam and started Taravah congregation. And it was 20 rak'a. Sahih Hadith available for Wahhabi also. How is Wahhabi doing Taravah congregation if it is Bid'ah?

Another example: The practice of having a second Adhan for the Jumu'ah prayer was initiated by Uthman ibn Affan (R) in his Khilafa.

Both of these are innovations, even the Wahhabis follow them. So why is he misleading a Sunni with bid'ah question?

A Sunni perceives the Bid'ah Hadith in the manner exemplified by Umar (R) and the Sahaba. They acknowledge that there are beneficial innovations in Islam that are deemed acceptable and do not contradict the Hadith. Both Umar bin al-Khattab (R) and Uthman bin Affan (R) are among the Ashara Mubashara. However, the given Hadith is to warn against bad innovations which can lead to hellfire. The responsibility of issuing a fatwa on such matters lies with scholars of esteemed stature, rather than ordinary individuals introducing or

declaring any deed as Bid'ah. A Wahhabi interprets Bid'ah Hadith differently, often using them to cast doubt upon the traditions of Ahl Al-Sunnah.

The third weapon in the Wahhabi arsenal is to label acts of worship to Allah as Haram and Shirk.

A Wahhabi will point to a Sunni and label their acts of worship to Allah as Haram and Shirk.

Qur'an 5:3 says:

"I have completed the message of Islam on this day". And the Prophet Muhammad ﷺ had given the farewell sermon;

Quiz him: If this is the case, do you have any evidence from the Qur'an or Sunnah by which you are labeling the act as Haram or Shirk? The Wahhabi will be startled by the question. If you quiz him further, an ignorant Wahhabi might often argue, 'the absence of a Hadith itself is proof that it is Haram!'

In Islam, there are 5 fiqh rulings for every deed:

- 1. Farz -Compulsory. Allah rewards believers for performing it, consequence for omission.*
- 2. Nafl -Recommended deed. Allah rewards for performing it, no consequence for omission.*
- 3. Haram -Forbidden Sins. Allah rewards believers for omitting it, consequence for action.*
- 4. Karaha -Discouraged deed. Allah rewards believers for omitting it, no consequence if acted.*

All deeds and items in the above four categories must be backed by evidence; otherwise, they will fall under the next category of rulings in Islam, which is:

5. Halal -Deeds that are permissible or lawful.

A Wahhabi cannot categorize any halal deed as haram or label it as Shirk. The Fiqh rulings in Islam are not based on personal opinions. Rather, the laws are ordained by Allah through the Qur'an and Sunnah. Asserting claims without substantiation is erroneous, particularly when knowledgeable scholars have deduced rulings for the same deed based on the Qur'an and Sunnah.

A Wahhabi classifies many deeds as Haram and Shirk in his religion without any evidence. Tagging Halal or Sunnah deeds as Haram without evidence stems from his own philosophy, not from the Deen of Allah. This is not how the Deen-ul-Islam works. This behavior is very dangerous unless he corrects himself.

For instance, to declare pork as Haram, there should be evidence from the books of authority in Islam stating that pork is prohibited. If one has evidence stating that "eating pork is Haram," then it can be mentioned accordingly. However, the same statement cannot be used to label "eating rabbit is Haram" unless there is separate evidence supporting it from authoritative sources. Each ruling should be supported by evidence from the books of authority in Islam. Therefore, when a Wahhabi labels a Sunni tradition as Haram or Shirk, it's essential to ask for clear evidence to support their claim, as they do not have substantial evidence. If he cannot produce evidence

from the books of authority in Islam, then his claim is from the doctrine of Wahhabism, not from Deen-ul-Islam.

The consequences for a person not performing recommended Farz deeds or engaging in forbidden Haram actions are less severe compared to a person who denies or alters the rulings, which may lead the person out of the folds of Islam. So one should be very careful and must have clear evidence for making any claims, altering category or denying the rulings in Islam.

If someone is unsure, they can choose to remain silent, abstain from the doubtful deed, and only act on what they are certain of in Islam. A Muslim cannot offer advice on a ruling if they themselves are unsure or lack evidence to support it.

A Sunni seizes every opportunity to engage in the prescribed and permitted acts of worship to Allah. On the other hand, a Wahhabi often abstains from many prescribed deeds and discourages other Muslims from doing them. This can be observed during a conversation with a Wahhabi. It is the legion of Iblis who casts doubts and discourages Muslims from performing Ibadah to Allah.

Iblis is the avowed enemy of the sons of Adam, and he will attempt to lead astray both non-Muslims, Wahhabis, and Sunnis alike. He employs different deceitful tactics to try to induce failure in all.

Post-Colonial Reality

In the post-colonial world, it's not just Muslims, but many regions across the globe that are still grappling with the divisive tactics employed by colonial powers. Wahhabism emerged only after 1720 AD. Contemporary Wahhabi clerics need to have this understanding and guide their followers back to fundamental principles.

While Wahhabi clerics claim to follow Ibn Taymiyya, it becomes evident that a Wahhabi is not truly following Ibn Taymiyya when they reject the four Madhabs. Ibn Taymiyya himself adhered to the Hanbali Madhab, condemning some later speculations but not rejecting the original teachings of Imam Ahmad bin Hanbal. Some might argue that Ibn Taymiyya followed the Athari, but it's crucial to understand that true Athari principles in the modern era cannot be realized without adhering to their preferred Hanbali Madhab in its original form.

In simple terms, the Athari approach of Wahhabism differs from that of Ibn Taymiyya. While Ibn Taymiyya primarily drew from the Hanbali Madhab to uphold Athari principles, Wahhabis reject all four Madhabs, thereby disregarding a significant portion of the Sunnah. The Athari principles of the Hanbali Imam are founded upon the Qur'an and 1 million Hadiths. However, the Athari approach of Wahhabism relies on a narrow selection of Hadiths, primarily from Bukhari and Muslim, which amounts to around 10,000 hadiths.

If Wahhabis were to truly adhere to the Hanbali Madhab, as Ibn Taymiyya did, there would be no Wahhabism; it would simply be a part of Ahl Al Sunnah, and they would be followers of the Hanbali school. It's an erroneous claim to assert that

Wahhabis are following the creed of Ibn Taymiyya or the Hanbali school. In reality, Wahhabists have introduced a fifth Madhab of their own, based on a narrow selection of Hadiths, and are attempting their own ijtiḥad while their followers do taqlid to this new Madhab introduced by Ibn Wahhab.

What are the dangers of not following the correct sources?

Within the legal framework of a country, where the rules and permissions granted to law enforcement differ from those applicable to civilians, citing a rule from the police law book and advising civilians to act based on it could prove detrimental. Similarly, the laws governing how wars are fought or how police enforce rules should only be applied by official military and law enforcement personnel, not by civilians who are not part of those groups. A deviator can introduce such perilous viewpoints in the void left by rejecting the Sunnah and the Maz'hab. They are also a challenge to non-believers seeking to learn about Islam.

When 'Qur'anists' dismiss the entire Hadith collection, Wahhabis neglect and reject a significant portion of the Hadith collections compared to the Sunni Hadith collection. This is very dangerous, as these advocates reject the authentic teachings of Islam and introduce perilous views in the void created by rejecting the Sunnah.

The sources of authority in Islam

In Sunni Islam, the sources of authority or legislation are typically referred to as the "Four Sources of Islamic Law" or "Usul al-Fiqh." They include:

- 1. Qur'an (القرآن الكريم): The Qur'an is considered the primary and most authoritative source of guidance in Sunni Islam. It is believed to be the literal word 'Kalaam' of Allah as revealed to the Prophet Muhammad ﷺ through the Angel Gibreel (A).*
- 2. Sunnah (السنة): The Sunnah encompasses the teachings, actions, approvals, and sayings of the Prophet Muhammad ﷺ. It includes his traditions, lifestyle, and the Hadith literature, which comprises recorded accounts of his statements and actions.*
- 3. Ijma (الإجماع): Ijma refers to the general consensus or agreement among the Sahaba and learned scholars on a particular legal or theological issue. Utilized where the Qur'an and Sunnah are silent on a particular issue. It is considered a source of authority when there is unanimity among qualified scholars on a matter not explicitly addressed in the Qur'an or Sunnah or from an earlier Ijma.*
- 4. Qiyas (القياس): Qiyas involves analogical reasoning, where legal rulings are derived from existing principles in the Qur'an, Sunnah, or Ijma and applied to new situations or issues that are not explicitly addressed in the primary sources. Qiyas is applied only if the ruling is not available from the Qur'an, Hadith, or Ijma. Example: The dua recited while boarding a flight is the same dua as when you mount a horse or any vehicle.*

These four sources collectively form the foundation of Sunni Islamic jurisprudence and provide guidance for legal, ethical, and moral matters in the lives of Muslims. In addition to the Four Sources of Islamic Law, Sunni Islam also recognizes other supplementary sources of legislation. These include:

5. Ijtihad (الاجتهاد): A logical deduction of a learned scholar of Islam. Ijtihad refers to the independent reasoning or scholarly effort exerted by qualified jurists to derive legal rulings from the primary sources of Islam. It allows scholars to interpret and apply Islamic law to new and contemporary issues not explicitly addressed in the Qur'an, Sunnah, or established precedents.

6. Istihsan (الاستحسان): Istihsan, also known as Juristic Preference. To choose the better between the two available alternatives for the benefit of the public. It involves the jurist's discretion to prefer one legal opinion over another based on considerations of equity, public welfare, or common good, even if it contradicts the apparent meaning of established legal sources.

7. Maslahah Mursalah (المصلحة المرسلة): Maslahah Mursalah, or Considerations of Public Interest, allows jurists to enact laws or make decisions based on the broader welfare or public interest of the community, even in the absence of explicit textual evidence from the Qur'an or Sunnah.

8. Urf (العرف): Customs, traditions and conventions which do not contradict the teachings of Islam. Urf refers to custom or local customary practices that have become prevalent within a particular society or community. While not considered primary sources of Islamic law, customs and local traditions may influence legal rulings and practices in matters where the Qur'an and Sunnah are silent or ambiguous.

9. *Istishab* (الاستصحاب) *Istishab*, or *Presumption of Continuity*. Agreeing upon a situation based on or agreed upon earlier. It is the legal principle that maintains the continuity of a legal status or ruling in the absence of evidence to the contrary. It assumes that established practices or conditions persist until proven otherwise.

10. *Madhhab al-Sahaba* : refers to the methodology of jurisprudence and legal interpretation based on the practices and teachings of the Sahaba. This prioritizes the actions, sayings, and approvals of the Sahaba when deriving legal rulings. The Sahaba, being the closest to the Prophet and having firsthand knowledge of his teachings and actions, provide valuable guidance for understanding and implementing Islamic law.

11. *Amal Ahl al-Madina* : refers to the legal practices and customs observed by the early people of Madina during the time of the Prophet Muhammad ﷺ. It recognizes the significance of the city of Madina as the place where Islam was established as a community and where many of the Prophet's teachings and rulings were implemented. When other primary sources are not available, the Scholars consider the practices of the people of Madina, along with the actions of the Prophet and his companions in Madina, as authoritative sources for Islamic jurisprudence.

12. *Shar' Man Qabl* : When other primary sources are not available, revealed laws prescribed to people of the book 'Ahl-ul-Kitaab' may be considered, which do not contradict with the teachings of Islam.

These supplementary sources provide flexibility and adaptability in the interpretation and application of Islamic law,

allowing for the development of legal rulings to address contemporary issues and changing societal needs while remaining rooted in the principles of the Qur'an and Sunnah. The subordinate sources should not conflict and are only utilized when the law is not mentioned in primary sources of higher authority.

”وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ ..“

We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who fully submit. - [Qur'an 16:89]

The Sunnah, on the other hand, is based on the following Qur'anic verse:

”وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۖ وَاتَّقُوا اللَّهَ..“

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. - [Qur'an 59:7]

The binding force of Ijma' is based on a hadith in which the Prophet Muhammad ﷺ said: “My community will never agree on an error”

The following verse is cited in support:

”وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ“

“who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them” - [Qur'an 42:38]

However, a Wahhabi adherent will assert that the sources of authority are the Qur'an and Sahih Hadith only. Within Wahhabi doctrine, many Sahih Hadiths and even verses from the Qur'an itself are rejected. Furthermore, they label any deed for which they cannot find Ayat or Hadith support as Shirk, Bida'a, and Haram.

Maz'hab

Qur'anists are a group of people who believe in following only the Qur'an and reject all Hadiths. Muslim scholars unanimously advise Muslims to adhere to one of the four madhabs and unanimously reject the notion that a believer can solely follow the Qur'an. The situation is so dire that Qur'anist can only identify three daily prayers from the Qur'an whereas we have five. When engaging with a Qur'anist, we are compelled to provide evidence exclusively from the Qur'an, as they already reject the Sunnah. For them, the Sunnah is confined to the Qur'an alone, and they place no trust in any Hadith. According to their perspective, practicing more than three daily prayers is considered a bida'h, and often reject numerous other acts of worship. Basically they have rejected a part of Qur'an itself when they rejected below verse.

Sunnah is based on the following Qur'anic verse:

” وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۖ وَاتَّقُوا اللَّهَ ۚ ”

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. - [Qur'an 59:7]

When interacting with a Wahhabi, we encounter a challenge akin to that posed by Qur'anists. While Qur'anists reject all hadiths, Wahhabis dismiss a significant portion of the Sunnah including Sahih Hadith, Ijma, Qiyas, and the Fiqh rulings by Hadith scholars. By rejecting substantial portion of the Sunnah the Wahhabi classifies various acts of worship to Allah as innovation or bida'h.

Having Niyyah at the beginning of Salah is mandatory (Sharh) according to all four Sunni Maz'habs: Hanafi, Maliki, Shafi'i (R), and Hanbali. The intention to perform a specific prayer (such as Fajr, Dhuhr, Asr, Maghrib, or Isha) is essential for the validity of the prayer. The intention can be made silently in one's heart, and it is necessary to have the intention of performing the specific prayer and to adhere to its essential requirements and conditions. While Qur'anists have allocated 2 out of 5 prayers to the bucket of Iblis, the Wahhabis have snatched all 5 prayers from their adherents by removing the Niyyah and deposited them into the bucket of Iblis.

What is Maz'hab?

A Maz'hab refers to one of the established schools of jurisprudence or legal traditions followed by Sunni Muslims in interpreting Islamic law (Sharia). The Maz'hab provide systematic approaches to understanding and applying Islamic principles to various aspects of life, including matters of worship, personal conduct, and legal issues.

Essentially, every Muslim aligns with a Maz'hab, choosing either from the four main Maz'habs outlined, or adopting the Maz'hab of another scholar whose knowledge of Hadith was limited and was less than the four recognized Imams.

This prompts the question: which Maz'hab should a Muslim adhere to?

The four main Sunni Maz'habs are:

Imam Abu Hanifa (R) [80-150 AH / 699-767 CE]

Hanafi School: *Founded by Imam Abu Hanifa (R), this Maz'hab is prevalent in Turkey, the Balkans, Central Asia, the Indian subcontinent, and parts of Egypt.*

Number of Hadiths: Imam Abu Hanifa (R) studied and summarized is approximately 500,000+ Hadiths.

Imam Abu Hanifa (R) was a Tabi'i who collected Hadiths directly from the Sahaba and the first generation (Tabi) including Hammad ibn Abi Suleiman (R) and Ata ibn Abi Rabah (R). Notably, Imam Abu Hanifa (R) had the opportunity to meet and acquire knowledge from Sayyiduna Anas bin Malik (R), a prominent companion of the Prophet ﷺ.

Imam Malik ibn Anas (R)

[93-179 AH / 711-795 CE]

Maliki School: *Founded by Imam Malik ibn Anas (R), this Maz'hab is primarily followed in North and West Africa, as well as some parts of the Arabian Peninsula.*

Imam Malik ibn Anas (R) was a student who learned from Imam Abu Hanifa (R). He also acquired knowledge and collected Hadiths from other scholars of Hadith from the Tabi'un. Imam Malik (R) memorized over 400,000 Hadiths at one stage and continued to deepen his knowledge. He dedicated his life to the study and preservation of Islamic jurisprudence. Renowned for his piety and scholarship, Imam Malik compiled the Muwatta, one of the earliest and most respected collections of Hadith and legal rulings. His teachings attracted students from far and wide, establishing him as a respected authority in Islamic law. Despite facing persecution and imprisonment, Imam Malik remained steadfast in his commitment to upholding the teachings of Islam.

The Prophet (S) said: "Very soon will people beat the flanks of camels in search of knowledge, and they shall find no-one more knowledgeable than the knowledgeable scholar of Madinah."

- Scholars believe that this Hadith is in reference to Imam Malik (R).

Imam Muhammad ibn Idris al-Shafi'i (R)

[150-204 AH / 767-820 CE]

Shafi'i School: *Compiled by Imam al-Shafi'i (R), this Maz'hab is followed in East Africa, Southeast Asia, and parts of the Arabian Peninsula.*

"A Quraishi scholar will encompass the earth with knowledge." According to scholars like Imam Ahmed bin Hanbal(R), this Hadith is considered a prediction and an answer to the Dua' of the Prophet Muhammad (S), referring to Imam al-Shafi'i.

His work, "al-Risala fi Usul al-Fiqh," was the first to define and develop the legal science of Usul al-Fiqh (Principles of Law). This legal science is at the heart of all modern legal systems in existence.

Imam Shafi'i (R) is a distinguished Muhaddith. He had memorized Qur'an at the age of six. It is said that at the age of ten, in nine nights imam Shafi'i memorized the entire Muwatta ibn Maalik, and in a single day he memorized the kitab Al Awsat by Imam Abu Hanifa. at one stage Imam Shafi'i (R) memorized over 450,000 Hadiths from the Tabi-un and continued to deepen his knowledge.

Due to his brilliance and knowledge at the age of only 15, Imam Shafi'i (R) received permission to issue fatwas from the Mufti of Makkah and his teacher, Imam Muslim Ibn Khalid. Imam Shafi'i possessed a remarkable photographic memory. Such was his ability that while reading, he had to cover other

pages to prevent inadvertently memorizing it. Notably, Imam Shafi'i (R) was a prominent student of Imam Malik ibn Anas (R). Imam Shafi'i (R) was able to connect and acquire knowledge from Imam Abu Hanifa (R) through his teacher Imam Malik (R), and later with Imam Ahmed bin Hanbal (R).

According to Imam al-Shafi'i (R), a Muhaddith is someone who has learned at least 400,000 Hadiths.

Imam Ahmad ibn Hanbal (R) [164-241 AH / 780-855 CE]

Hanbali School: *Founded by Imam Ahmad ibn Hanbal (R), this Maz'hab is mainly followed in Saudi Arabia and some parts of the Arabian Peninsula.*

Number of Hadith learned: Imam Ahmad was renowned for his knowledge of Hadith and reportedly had memorized around a million Hadith. He had to learn more Hadiths as the chains of Hadith increased when passed to the next generation. He was able to narrate Hadiths from chain of 978 Sahaba. He was a student of Imam Shafi'i (R) whom he respected very highly.

After memorizing the Holy Qur'an and 100,000 hadiths, Imam Ahmad ibn Hanbal (R) sought permission from his sheikh to engage in "Ijtihad" (deriving legal rulings based on his understanding of the Hadiths). However, his request was denied. Undeterred, Imam Ahmad approached his sheikh again after memorizing 200,000 Hadiths and reiterated his request. This time, his sheikh granted him permission. This signifies that for a scholar to embark on "Ijtihad" and establish a Maz'hab, the eligibility criteria include memorizing the Holy Qur'an and a minimum of 200,000 hadiths, complete with their isnad and Asbab al-Nuzul (- أسباب النزول the context in which a Hadith was narrated by the Prophet Muhammad ﷺ).

Even though these four Imams had memorized numerous Hadiths, they did not record most of them verbatim (in حَرْفِيًّا). Instead, they focused on detailing and documenting the fiqh

rulings for every act of worship and legal principles derived from the Qur'an and Sunnah.

These four Imams played pivotal roles in the development of Islamic jurisprudence and the codification of the legal principles of their respective Maz'habs. They were well-versed in Hadiths, and their methodologies were influenced by their understanding of Hadith and its authenticity.

These four schools recognize each other's validity. Each Maz'hab has its own methodology for deriving legal rulings from the Qur'an and Hadiths, as well as its unique perspectives on certain legal issues. Sunni Muslims are free to choose any of these Maz'habs based on personal preference or regional traditions. The choice of a Maz'hab helps individuals navigate the complexities of Islamic law and practice in a consistent and coherent manner.

Taqlid refers to the practice of following a school of thought, thereby adhering to the legal opinions and rulings of qualified scholars or jurists (known as "mujtahids") on matters of Islamic law (Sharia). It is uncritical and unqualified acceptance of an authoritarian code of a particular Imam. Taqlid is seen as a practical and necessary approach for the Muslims who do not possess the scholarly expertise to derive legal rulings directly from the Qur'an and Hadith. Instead, they rely on the expertise of qualified scholars who have undergone rigorous training in Islamic jurisprudence.

Contemporary Muslims cannot deduce the rules for acts of worship directly from the Qur'an and Hadith. Attempting to derive the rules directly from the Qur'an and Hadith would hinder even fundamental practices for a Muslim. Without

guidance from a recognized Maz'hab It is practically impossible. Consequently, individuals end up following a Maz'hab where the trustworthy scholars (Imams) have derived guidance based on authentic sources. These Imams and their students have recorded the rulings for each subject in their books.

”وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا“

“Hold fast to the Rope of Allah, all of you together and do not be divided” -[Qur'an 3:103]”

Unfortunately, the people are divided into different sects in Islam. However, only one denomination is on the right path that will enter Jannah. The rightly guided are the people who follow the Qur'an and the Sunnah. The Qur'an is easily accessible for anyone with a translation. However, instead of relying solely on translation, which may not convey the proper way to apply the verses, a Muslim should follow Tafseer (detailed explanation).

In terms of worship, both Sunnis and Wahhabis believe in the importance of the five pillars of Islam, which include the declaration of faith, prayer, fasting, charity, and pilgrimage. However, Wahhabis follow a more literal and strict interpretation of the Qur'an and Hadith, and reject the practice of following any of the four Maz'habs. Sunni Muslims, on the other hand, follow the four Maz'habs.

“He who obeys the Messenger ﷺ has indeed obeyed Allah...”
[Qur'an 4:80]

Why Maz'hab?

Certain rulings are specific to the Prophet ﷺ and differ from those of the Ummah:

For instance Salat Al-Tahajjud was obligatory for the Prophet , ﷺ whereas it is voluntary for Muslims. To discern these rulings, it is essential to possess the necessary knowledge and awareness. In contrast, a Wahhabi will simply cite verses from the Qur'an or cherry-pick a Hadith and advise followers to adhere blindly, asserting, 'This is what the Prophet ﷺ has done, and this is what you have to follow'.

Secondly, many of the rulings in Islam are abrogated, or rules are set in stages and finalized:

For instance, the prohibition of alcohol was implemented in stages. And the permissibility of visiting graves of believers underwent a similar evolution, initially forbidden and later made permissible. Therefore, a Wahhabi cannot selectively choose a Hadith from an earlier stage and assert, 'This is what the Prophet ﷺ did, or the Sahaba did.'

In discussions with a Wahhabi, listeners must possess a clear understanding of the final rulings; otherwise, they risk being misled.

The Prophet Muhammad ﷺ instructed believers to follow not only him but also the Sahaba, followed by the Tabi'un, and then the Tabi'u Tabi'un. Why? Because they exemplified the

teachings of the Qur'an and the Prophet with the final rulings in their lives, serving as the primary rationale.

However, Wahhabis often reject the actions of the Sahaba. If they cherry-pick Hadith or Qur'anic verses, what would a Wahhabi preach citing the Ayah from Surah An-Nisa (4:43), without considering that the final ruling to prohibit drinking alcohol was revealed later with the Ayah from Surah Al-Ma'idah (5:90)? Such dangers lurk behind cherry-picking Hadith or verses when not adhering to an established Maz'hab.

The Messenger ﷺ said: "The best of my ummah is my generation, then those who follow them, then those who follow them." [Bukhari and Muslim]

'Pay attention to my sunnah and the way of the Rightly-guided Khalifas after me, adhere to it and hold fast to it.' (Saheeh Abi Dawud, Kitaab al-Sunnah).

Most significant reason is that Muslims in a later era do not have sufficient Hadiths to derive rules.

The Muhaddithun, such as Imam Bukhari or Imam Muslim, did not record all the Hadith they memorized or collected. Perhaps they did not feel the necessity of recording every Hadith they collected. They followed one of the four Maz'habs. Imam Bukhari had memorized more than 200,000 Hadiths and was eligible for Ijtihad and recording the rules in Sharia. Sahih Bukhari has only around 7,000 Hadiths.

So, when the eligibility criteria for conducting Ijtihad require proficiency in the Qur'an, knowledge of at least 200,000

Hadith with their Isnad, and expertise in Hadith sciences; and then considering that only a very small fraction of the vast corpus of Hadith records is available for later scholars, regardless of the brilliance of contemporary scholars, can any scholar from a later era truly be eligible to engage in Ijtihad and establish a new Maz'hab?

The Prophet ﷺ permitted various methods and evaluations for same deed or ruling:

Islam is made easy for the people. The Ummah enjoys convenience and various options to perform the same action in many of the rulings, although not in all. The Imams select and compile the Fiqh rulings based on their level of strictness as well. Otherwise, common followers with limited knowledge would be perplexed by the variety of rulings or hadiths available on the same subject. Or one must have a comprehensive understanding of various rules and boundaries. For instance, a traveler can do Jam'a and Kasr for obligatory prayer.

Another example: During Wudu (ablution), the Prophet ﷺ typically wiped the entire head of hair, yet on one occasion, a Sahabi observed him rubbing only a small portion of the head with his four fingers. In this case, Imam Shafi'i (R) ruled that wiping a portion of the head with four fingers fulfills the criteria for Wudu, though wiping the full head is preferable. On the other hand, Imam Abu Hanifa (R) prescribed the wiping of the entire head as a requirement, aligning with the general practice of the Prophet ﷺ.

Another notable difference is regarding the regularity of Qunut in Fajr prayer. When a calamity struck the Ummah, the Prophet ﷺ recited Qunut in farz prayer for one month. There is sahih hadiths for same. According to Imam a-Shafi'i (R), supplicating Qunut in Fajr Prayer is Sunnah at all times, basing his opinion on another hadith stating, 'The Messenger of Allah did not stop supplicating Qunut during the Fajr Prayer.' There is another Hadith indicating that the Ummah will continue to face trials and tribulations after the era of the Uthman bin Affan (R). Imam Shafi'i (R) may have validity and hadith collection for recommending Qunut in Fajr prayer, while Imam Abu Hanifa (R) does not advocate for the same.

When advocates of the 'Qur'an-only' approach dismiss the entire Hadith collection, Wahhabis neglect and reject a significant portion of Hadith collections compared to the Sunni Hadith collection. This is very dangerous, as these advocates reject the authentic teachings of Islam and introduce perilous views in the void created by rejecting the Sunnah. Neglecting the teachings of the main Imams in Islam also means neglecting the Sunnah. This allows Iblis to sow doubts and promote deviations among the followers.

Musnad

There was no significant concern about fabricated hadiths for the four Imams of the Maz'habs, as they directly collected hadiths from the Sahaba and the first generation - the Tabiun.

However, the efforts to authenticate hadiths intensified later, spurred by concerns about fabricated hadiths during the lifetimes of the compilers of the Kutub al-Sittah. This prompted scholars to meticulously document the hadiths they were collecting based on their isnad (chain of narrators) rather than asbab (reasons for revelation).

Some hadith collectors were said to have possessed a collection of over 450,000 hadiths in their libraries. Many of these recorded hadith collections were lost in tragic incidents later. Foreign intervention, such as the Mongol Invasion, was disastrous for the Ummah.

Here is a list of Musnad collections, ordered by the birth date of the scholars who compiled them with their validation. It includes the author names, approximate number of Hadith recorded in each collection, and the Maz'hab or school of thought followed by the scholars:

Muwatta Imam Malik:

Author: Imam Malik ibn Anas (R) (93-179 AH / 711-795 CE)

Number of Hadith: 1720

Maz'hab: Maliki

Place: Madina

Muwatta Imam Malik is not categorized as a Sunan or as a Musnad.

Musnad 'Abd Allah ibn al-Mubarak:

Author: 'Abd Allah ibn al-Mubarak (118-181 AH/735-797 CE)

Number of Hadith: Around 20,000

Maz'hab: Hanafi

Places: Merv, Hamadhan, Baghdad

Musnad al-Tayalisi:

Author: Abu Dawood Al-Tayalisi (133-204 AH / 750-819 CE)

Number of Hadith: Around 3,000

Maz'hab: Hanafi

Places: Basra, Iraq

Musnad Ibn Abi Shaybah:

Author: Abdullah ibn Muhammad ibn Abi Shaybah (159-235 AH / 775-849 CE)

Number of Hadith: Around 37,000

Maz'hab: Hanafi

Places: Kufa, Iraq

Musnad Ahmad ibn Hanbal:

Author: Imam Ahmad ibn Hanbal (R) (164-241 AH / 780-855 CE)

Number of Hadith: Approximately 28,199

Maz'hab: Hanbali

Places: Baghdad, Syria, Madina

Musnad al-Darimi:

Author: Imam al-Darimi (181-255 AH / 797-869 CE)

Abu Muhammad Abdullah ibn Abdur-Rahman

Number of Hadith: Around 3,557

Maz'hab: Shafi'i

Places: Samarkand, Muscat

Musnad al-Nasa'i:

Author: Ahmad ibn Shu'ayb al-Nasa'i

(214-303 AH/829-915 CE)

Number of Hadith: Approximately 5,768

Maz'hab: Shafi'i

Places: Khorasan, Baghdad, Syria, Madina, Egypt

Musnad Abu Bakr al-Ajuri:

Author: Abu Bakr al-Ajuri (YYY-360 AH/YYY-970 CE)

Number of Hadith: Multiple volumes. Many works lost

Maz'hab: Shafi'i / Athari

Places: Baghdad, Makkah

Musnad al-Bazzar:

Author: al-Bazzar (210-292 AH / 825-905 CE)

Number of Hadith: Around 10,409

Maz'hab: Shafi'i / Hanafi

Places: Basra

Musnad al-Tabarani:

Author: al-Tabarani (260-360 AH / 873-971 CE)

Number of Hadith: Multiple volumes (25500+)

Maz'hab: Hanbali

Places: Sham, Syria, Hejaz, Yemen, Egypt, Iraq, and Isfahan

Musnad are collection of hadiths organized according to the names of the Companions of the Prophet ﷺ who transmitted them.

Sunan

Sunan are collection of hadiths organized thematically based on Fiqh topics.

The Musannaf is a collection of details from the lives of significant figures among the Sahaba and Tabi'un.

The "Kutub al-Sittah" (Six Authentic Hadith Collections) are among the most trusted sources of Hadith in Sunni Islam. Here are the names of the six major Hadith collections, along with the authors' names, birth dates in Hijri and CE, the number of Hadith recorded in each collection, and the Maz'hab (school of thought) followed by the scholars:

Sahih al-Bukhari:

Author: Imam Muhammad ibn Ismail al-Bukhari (194-256 AH / 810-870 CE)

Number of Hadith: Over 7,000

Maz'hab: Hanafi / Shafi'i / Mujtahid

Places: Bukhara, Egypt, Syria, Iraq, Makkah, Madina

Sunan Abu Dawood:

Author: Imam Abu Dawood Sulaiman (A) ibn Ash'ath (202-275 AH / 817-888 CE)

Number of Hadith: He collected 500,000+, recorded - 4,800+

Maz'hab: Hanbali

Places: Hijaz, Khurasan, Iraq, Egypt, Syria, Nishapur, Mirv

Sahih Muslim:

Author: Imam Muslim ibn al-Hajjaj (204-261 AH / 817-875 CE)

Number of Hadith: 7500/3,033 without repetitions

Maz'hab: Shafi'i / Mujtahid

Places: Iraq, Syria, Egypt

Sunan al-Tirmidhi:

Author: Imam al-Tirmidhi Muhammad (209-279 AH / 824-892 CE)

Number of Hadith: Over 4,400 with repetitions

Maz'hab: Hanafi / Athari

Places: Khorasan, Iraq, Hejaz

Sunan Ibn Majah:

Author: Imam Ibn Majah Muhammad ibn Yazid (209-273 AH / 824-887 CE)

Number of Hadith: Aproximately 4,341

Maz'hab: Hanafi / Athari

Places: Khorasan, Iraq, Hejaz, Egypt

Sunan al-Nasa'i:

Author: Ahmad ibn Shu'ayb (A) al-Nasa'i (215-303 AH / 830-915 CE)

Number of Hadith: Aproximately 5,700

Maz'hab: Shafi'i

Places: Khorasan, Iraq, Ramla, Makkah

In the era of early Hadith scholars, many could not achieve the eligibility criteria to do Ijtihad. Among those who were eligible Mujtahids was Imam Bukhari (R), who memorized over 200,000 Hadith. Initially adhering to the Hanafi Maz'hab, he later adopted the Shafi'i Maz'hab. Some speculate that he might have followed his own Ijtihad in his later life. However, these eligible scholars did not make their Maz'hab available for others

to follow and they had no significant disputes with any of the four major Maz'habs.

Contemporary scholars have access to a limited number of Hadiths, less than 100,000, many of which are repeated or weak. This led early scholars to unanimously conclude that common people should follow one of the four Maz'habs, as there is no other option available to be on the right path.

Can any modern scholar undertake Ijtihad or establish a new Maz'hab? The eligibility criteria include memorizing the Holy Qur'an and a minimum of 200,000 Hadiths, complete with their isnad and Asbab al-Nuzul. Surprisingly, some novice Wahhabis are now rejecting the four Maz'habs by cherry-picking Hadiths recorded by Imam Bukhari and Imam Muslim.

The Qur'an and Hadith collections are typically read to strengthen one's faith, rather than for deriving religious rulings by non-scholars. Other Hadith collections and Maz'habs not mentioned here if any may not hold much significance for non-scholars.

Sunni - Refutation

A Sunni embraces every opportunity to engage in the prescribed and permitted acts of worship to Allah. However, Iblis seeks to lead every son of Adam astray, tempting some to engage in deeds not sanctioned in Islam. With a solid foundation laid out by our Imams providing detailed guidance for followers in their Kitab, a Sunni needs only to adhere to these teachings. Deviation from the path occurs when a follower engages in actions not prescribed by the Imams of the Maz'hab. In such cases, it is essential to revisit and adhere to the teachings found in the Kitab of the Imams, which, in turn, are simplified instructions from the Qur'an and Sunnah. Another tendency of some novice Sunni Muslims is that they wait for miracles to occur without taking proactive steps or adhering to Islamic rules.

The Sunni community, who adhere to one of the established Maz'habs, are standing on the shoulders of legends. Yet, in the modern world, their potential seems to be in a state of slumber. They are the descendants of those who penned legendary tales during the Golden Age, a time of enlightenment until the shadow of Western Colonization fell upon the Ummah, fracturing it with a divide and rule policy. The Ummah needs to awaken and realize that within each member lies the potential to weave their own legendary tales.

The legends of the past were once ordinary individuals who dared to dream, to learn, and to create. Today, the same potential resides within every member of the Ummah. The Ummah needs to rise, to harness its potential, and carry forward the noble legacy of its ancestors. Each individual has the capacity to render great service to the Ummah, to share wisdom,

to enrich the community, and to pioneer progress in various domains. Whether in the noble pursuit of medicine, the ever-expanding realms of science and technology, the boundless possibilities of the digital landscape, or the mysteries of astrophysics, each person holds a unique piece of the puzzle, awaiting discovery and contribution. Light up and illuminate your inner soul by doing as much good as possible in life. Sometimes, a small act of kindness is enough for Allah to be pleased with His servant, and the radiant soul will traverse the path to meet its Creator, with His mercy.

Amidst attempts to undermine the morale of believers through false accusations, the Ummah is inherently progressive. Embracing timeless practices like the five pillars of Islam and the six articles of faith, it harmonizes with fitrah and does not conflict with any scientific evidence. Allah safeguards the Qur'an and the religion of Islam.

Believers are resolute in safeguarding the dignity of a Muslim's character within their hearts, as Islam, established by Allah, is the foundation upon which Muslims thrive through firm adherence to its principles, fortifying their roots. Those who conspire to dismantle Islam fail to realize that they are only making it difficult for their progeny. For Islam, like a gentle breeze, will inevitably find its way into their homes, with their descendants emerging as heralds of peace.

Shia – Refutation

Sunni Muslims primarily adhere to the teachings of the Prophet Muhammad and believe in the leadership of four rightly guided caliphs, while Shia Muslims believe in the leadership of Ali and his descendants. Hazrat Ali (R) and his family followed the Sunni Muslim tradition, while Shia Muslims adhere to the interpretations of their clerics.

A Shia assumes certain things and speculates on what Ali ibn Abi Talib (R) might have thought, or what Hazrat Fatima (R), Hazrat Hassan (R), or Hazrat Hussain (R) might have thought, rather than accepting on what they accepted and acted upon in real life. In contrast, Sunni Muslims accept the actions of these esteemed figures from the ahl-Al Bait as the righteous path and love the ahl-Al Bait.

There was minor tension and concerns raised regarding the Ahl Al Bait not receiving special inheritance from the bait al mal. When Abu Bakr (R) assumed the position of Khalifa, he clarified that this decision was based on teachings indicating that inheritance would not pass to the family of the Prophet. Consequently, neither Fatima (R) nor Aisha (R) received any inheritance or special consideration. The differences between Fatima (R), Ali (R), and Abu Bakr (R) were resolved before Fatima (R) passed away. Ali ibn Abi Talib (R) subsequently held important ministerial positions under all three Khulafa before him.

The early Madani strand of Shiism held the political belief that the Ahl Al Bait, or the family of the Prophet, had a greater right to the caliphate than the Umayyads. Notably, they

harbored no grievances towards Abu Bakr and Umar, the first and second caliphs respectively. Prominent figures such as Jafer Al Sadiq shared this perspective and maintained respect for Abu Bakr and Umar. However, it was only after the seventh generation from the time of the Prophet that the Kufan strand emerged to promote veneration and the belief in the divine designation of the Ahl Al Bait for the Khalifa by Allah.

The contemporary Shias fall short and end up believing that Hazrat Ali (R) did not stand for justice. There is a considerable amount of misinformation and hate being spread among Shiites against many of the prominent Sahaba and the Sunni community.

Inter-family marriages took place between the families of Abu Bakr (R), Umar (R), and Uthman (R), and that of Ali (R), a fact that Shiites cannot explain.

After the death of Abu Bakr (R), Asma bint Umayyad became widowed. Later, Ali ibn Abi Talib married her, and from this union, Ali and Asma had children. Notably, Hazrat Ali (R) played a role in the upbringing of the son of Abu Bakr (R) and Asma in his household.

Umar ibn al-Khattab (R), the second Caliph, was married to the daughter of Ali (R) and Fatima (R) !

Ali ibn Abi Talib (R) held important ministerial positions under all three Khulafa before him. Ali (R) would explain to his son that Abu Bakr was considered the best among the companions, followed by Umar, and would praise Abu Bakr (R) as the most courageous among the Sahaba.

Ali (R) would name one of his sons Abu Bakr, demonstrating his pride in the virtues of Abu Bakr (R).

The sixth Imam of Shiia, Ja'far al-Sadiq (R), would often boast, "Waladani Abu Bakr marrathain," taking pride in his lineage, as both of his parents were descendants of Abu Bakr (R). The first six Imams of Shiia are esteemed leaders and scholars also revered within the Sunni faith. However, in later generations, the Shiia sect deviated by propagating falsehoods and disregarding the teachings of their earlier scholars and Imams.

When a man approached Imam Ja'far al-Sadiq (R) and expressed his doubt regarding the leadership of Abu Bakr al-Siddiq (RA), questioning his rightful position as the first Caliph. In response, Imam Ja'far al-Sadiq (R) firmly stated, "Yes, indeed, he is As-Siddiq. Whoever does not say he is As-Siddiq, may Allah never consider him to be true."

In the year 122 AH, upon reaching Kufa, Zaid bin Ali (R) discovered that the Shiites of Kufa held different beliefs compared to members of Madani Shiism.

Addressing the people of Kufa, Zaid (R) said, "I have never heard any of my family or ancestors speak ill of Abu Bakr (R) and Umar (R), the two esteemed companions of the Prophet Muhammad (S), who served as his advisors. How could I express anything but admiration for them? Our only contention is that we believed we had a greater entitlement to leadership. However, they assumed governance, and they were just, performed admirably, and acted in accordance with the Quran and Sunnah. Their selection for leadership over us does not render them disbelievers in our sight." This remains the position of mainstream Zaidi Shiism.

Who is a Muslim?

A Muslim is a person who lives in submission and gratitude to Allah. A Muslim believes in the Six Articles of Faith, observes the Five Pillars of Islam, and refrains from the Major Sins.

Six Articles of Faith in Islam:

- 1. Belief in Allah as the one and only God.*
- 2. Belief in all the Prophets of Allah. -From Adam (A) to the final prophet Muhammad ﷺ.*
- 3. Belief in the Holy Books. -Qur'an sent down to Muhammad, ﷺ Injil -The Gospels of Jesus, Torah of Musa (A), Zabur of Dawud (A) etc*
- 4. Belief in the Angels.*
- 5. Belief in the Day of Judgement. -The day when the life of every human being will be assessed to decide if they go to heaven*
- 6. Belief in Qadr (Predestination). -That Allah has the knowledge of all that will happen. Muslims believe that this doesn't stop human beings making free choices.*

Aqeedah (articles of faith) remains unchanged over time, while fiqh rulings have been updated since the time of Adam (A) and finalized by Allah through Prophet Muhammad ﷺ.

Five Pillars of Islam :

1. *Shahadah or Testimony*: - ("ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna Muḥammadan rasūlu-llāh". Meaning-"I testify that there is none worthy of worship except Allah and I testify that Muhammad ﷺ is the Messenger of Allah.")

2. *Salah*: - Five Daily Prayers.

3. *Sawm*: - Fasting during the month of Ramadan.

4. *Zakat*: - Obligatory charity if one meets the criteria.

5. *Hajj*: -Pilgrimage by every able-Muslim who can afford to make it to Makkah once.

While the most crucial task of the day is performing the five daily prayers, a believer can complete other tasks before the next prayer to accomplish their goals. Muslims should structure their day between the five prayers according to Islamic guidance, ensuring a healthy lifestyle and sound sleep. It is crucial to keep working towards your short-term and long-term goals in life.

Major Sins in Islam:

- 1. Shirk: Associating partners with Allah or attributing divine qualities to anyone or anything besides Allah.*
- 2. Murder: Unjustly taking the life of another person.*
- 3. Riba (Usury): Charging or paying interest on loans, which is considered exploitative and unjust.*
- 4. Sihr (Sorcery): Sihr or doing Blackmagic intending to cause harm to others*
- 5. Consuming wealth of an orphan.*
- 6. Fleeing the battlefield.*
- 7. Qadhf (False Accusation of Adultery): Accusing someone of adultery or fornication without evidence.*

These are the 7 major Sins in Islam and are emphasized for their serious consequences both in this life and in the Hereafter.

As Iblis is an avowed enemy to all humans, when losing momentum, one should seek forgiveness from Allah, seek guidance from Allah in Salah, learn, and avoid what is doubtful. However, it is essential to always return and adhere to the Six Articles of Faith, observe the Five Pillars of Islam according to one of the four Mazhabs, and refrain from the Seven Great Sins. Being aware of sinful acts makes it easier to avoid them. Allah rewards Muslims for steering clear of sins.

Below are also considered Sins in Islam:

- 8. Zina (Fornication or Adultery): Engaging in sexual relations outside of marriage.*

9. *Consuming Intoxicants (Alcohol): Drinking alcoholic beverages or using drugs that impair one's judgment or consciousness.*
10. *Theft: Taking someone else's property without their consent.*
11. *Kazab (Lying): Telling and propagating lies.*
12. *Kibr (Arrogance and Pride): Having an exaggerated sense of self-importance and looking down upon others.*
13. *Hasad (Envy and Jealousy): Feeling resentment towards others due to their possessions, talents, or blessings.*
14. *Gheebah (Backbiting and Slander): Speaking ill of others in their absence, whether true or false.*
15. *Spreading Fitna: Spreading discord, inciting violence, or causing division among people, particularly if they violate Islamic principles of peace, unity, and justice.*
16. *Breaking Promises and Contracts: Failing to honor commitments made to others or violating agreements.*
17. *Dhulm (Oppression and Injustice): Unfair treatment of others, depriving someone's rights or causing them harm.*
18. *Qati' al-Rahim (Cutting off Family Ties) : Severing relationships with relatives without just cause.*
19. *Nifaa (Hypocrisy) : Pretending to have faith or displaying religious devotion outwardly while concealing disbelief or insincerity in one's heart.*
20. *Israf (Wasting Wealth) : Squandering wealth excessively and irresponsibly without proper consideration for its value or benefit.*
21. *Kitman al-'Ilm (Concealing Knowledge): Withholding knowledge or information that could benefit others or help establish justice.*

01. *Shirk*
02. *Murder*
03. *Riba (Usury)*
04. *Sihr (Sorcery)*
05. *Zina (Fornication)*
06. *Qadhaf (false accusation of Zina)*
07. *Consuming Khamr (alcohol)*
08. *Fleeing the battlefield*
09. *Disrespect to parents*
10. *Breaking an oath*
11. *Oppression (Unjustly harming others)*
12. *Bearing false witness*
13. *Engaging in bribery*
14. *Mishandling the property of an orphan*
15. *Theft*
16. *Kazab (Telling and propagating lies)*
17. *Kibr (Hubris in Greek): (Arrogance and looking down upon others)*
18. *Fitna: Spreading discord, inciting violence, or causing division among people, particularly if they violate Islamic principles of peace, unity, and justice.*
19. *Gheebah (Backbiting): Speaking ill about someone not present.*
20. *Namima: Spreading gossip to sow discord between people.*
21. *Hasad (Envy and Jealousy)*
22. *Ẓulm (Oppression and Injustice)*
23. *Qati' al-Rahīm (Cutting off Family Ties)*
24. *Nifāq (Hypocrisy): Pretending to have faith or displaying devotion outwardly while concealing disbelief or insincerity in the heart. etc.*
25. *Irtidad (Apostasy): Renouncing Islam through words or actions.*
26. *Kufr (Disbelief): Rejection or denial of any fundamental tenet of Islam.*

While the Ibadah from the Five Pillars of Islam are Fardh Ain, there are Fardh Kifaya (Communal Obligations). These are acts of worship that are obligatory on the Muslim community as a whole. If a sufficient number of Muslims perform them, the

obligation is lifted from the rest of the community. Examples include:

- 1. Performing funeral prayers (Salat al-Janazah).*
- 2. Defending the Muslim community in times of war.*
- 3. Seeking and imparting Islamic knowledge.*
- 4. Conducting Friday Jumu'ah prayer in a community.*

Nafl or Voluntary Ibadah are acts of worship that are not obligatory but are encouraged for Muslims to perform to earn additional reward and draw closer to Allah. Examples include:

- 1. Additional prayers (Salah) beyond the obligatory ones.*
- 2. Fasting on Mondays and Thursdays outside of Ramadan.*
- 3. Sadaqah - Giving voluntary charity.*
- 4. Umrah - Performing pilgrimage outside of the Hajj season.*
- 5. Reciting Qur'anic verses and engaging in Dhikr (remembrance of Allah).*

A Muslim should always seek guidance from Allah, learn about his or her purpose in life, and take proactive steps to fulfill it. By engaging in their day-to-day activities with sincerity and adhering to Islam, they will be rewarded in both this life and the Hereafter.

Every positive action you take for yourself, your family, your community, and your environment are considered a good deed in Islam. While any actions that harm oneself, others, or the environment fall under the category of bad deeds. For instance, drinking water, making efforts to provide for your dependents, planting trees, and saving animals all fall under the category of good deeds. A Muslim get rewarded for the good

deeds done in the name of Allah and get rewarded for abstaining from any bad deed in fear of Allah. Mindfulness is important for any ibadah.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

Narrated 'Umar (R) bin Al-Khattab: "I heard Allah's Messenger ﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended." He receives rewards for both his intentions and the efforts made to carry out the deed. (Sahih Bukhari)

Messenger ﷺ of Allah said: How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him. (Sahih Muslim)

"Invite to the way of your Lord with wisdom and good instruction". (Holy Qur'an 16: 125)

Types of Kufr

Kufr can be classified into several categories:

1.Kufr Al-Takdhib - كفر التكذيب : Disbelief by Denial

Rejecting the truth of Islam or any fundamental belief (e.g., denying the existence of Allah or the Prophethood of Muhammad ﷺ).

2.Kufr Al-Istikbar - (كفر الاستكبار) Disbelief by Arrogance

Knowing the truth but refusing to accept or submit to it due to pride, like Iblis (Shaytan) who acknowledged Allah but refused to obey.

3.Kufr Al-I'raadh - كفر الإعراض Disbelief by Turning Away

Completely neglecting or turning away from Islamic teachings without engaging with them.

4.Kufr Al-Nifaq - كفر النفاق : Disbelief by Hypocrisy

Pretending to be a Muslim outwardly while disbelieving inwardly (Munafiq – hypocrite).

5.Kufr Al-Shakk - كفر الشك : Disbelief by Doubt

Doubting the fundamental aspects of Islam, such as the oneness of Allah, Prophethood, or the Qur'an.

6.Kufr Al-Istihlaal - كفر الاستحلال : Disbelief by Making Haram Halal

*Declaring something that is **clearly haram** (forbidden) in Islam as **halal** (permissible), such as legitimizing alcohol or adultery while fully aware of its prohibition.*

7.Kufr Al-Istihzā' - كفر الاستهزاء : Disbelief by Mockery

Making fun of Allah, His Messenger, or Islamic rulings, which invalidates faith.

أمهات المؤمنين - Mothers of the Believers

The Mothers of the Believers are the wives of Prophet Muhammad ﷺ. They are revered figures known for their piety, devotion, and contributions to the early Muslim community. Moreover, their status was elevated to the title of The Ummahatul Mu'mineen when they were married to Prophet Muhammad ﷺ:

Khadijah bint Khuwaylid (R): *Khadijah (R), the first wife of Prophet Muhammad, ﷺ shared a marriage of 25 years with him. Renowned as a noble and wealthy woman from Makkah, she was known for her intelligence, business acumen, and compassion. Twice widowed before marrying the Prophet, ﷺ she provided unwavering support and encouragement to his mission. She initiated the proposal to Muhammad ﷺ.*

When Muhammad ﷺ was 40 years old, receiving the first revelations from the Angel Gibreel (A), she was the first person to embrace Islam. Khadijah played a pivotal role in his life and the early spread of Islam. Their marriage was characterized by love, respect, and mutual admiration. Khadijah stood by the Prophet ﷺ through both times of ease and hardship, serving as a source of strength for him. Until her wafat, she remained a devoted wife and mother to their children, earning her the title "Mother of the Believers" in Islamic history.

Though they may have faced trials, many of the prophets were blessed with wealth and multiple wives by Allah for their resilience and commitment to Islam.

During the early days of his preaching, the people of Makkah approached Muhammad ﷺ through his uncle Abu Talib and made very tempting offers to him, such as the leadership of the City of Makkah, girl of his choice in marriage, and wealth of immense proportions. However, the Prophet ﷺ spurned all these offers and said: "By Allah, O Uncle! If they were to place the sun in my right hand and the moon in my left hand in return for giving up this matter (Islam), I would never desist until either Allah makes it triumph or I perish defending it." Abu Talib saw his determination and did not press him further.

Eventually, Muhammad ﷺ was expelled from Makkah, along with his wife Khadijah, his uncle, and other Muslims, for a period of three years during the boycott imposed by the Quraysh tribe on the Banu Hashim tribe. They lived in a narrow mountain pass known as the Valley of Abu Talib, enduring extreme hardship and deprivation. Despite facing severe economic and social isolation, their resolve to uphold their faith remained steadfast.

"Verily, you will never leave anything for the sake of Allah Almighty but that Allah will replace it with something better for you." -[Musnad Ahmad]

Allah illustrates the principles of Islam to believers through examples from the life of the Prophet ﷺ. Muhammad ﷺ eventually would gain wealth later in his life, which he consistently gave away, and was blessed with successful marriages.

Sawdah bint Zam'ah (R): Prophet Muhammad ﷺ had only one wife until Khadijah (R) passed away. Sawdah (R), known for her kindness and generosity, was around 55 years old and a widow

when she married Prophet Muhammad ﷺ after the death of Khadijah (R).

Aisha bint Abi Bakr (R): *Aisha (R) was the daughter of Abu Bakr (R). Before the proposal to Prophet Muhammad, Aisha (R) was initially engaged to Jubayr ibn Mut'im. However, the engagement was broken off by mutual agreement between Aisha's (R) father, Abu Bakr (R), and Jubayr's father, Mut'im ibn 'Adi.*

The proposal of Aisha (R) to Prophet Muhammad ﷺ was brought by Khawlah bint Hakim (R). The marriage was consummated at the age of nine when she reached her marital age. She was sharp and a brilliant woman. The status of the women was elevated to the title of The Ummahatul Mu'mineen when she was married to Prophet Muhammad ﷺ. Aisha (R) became one of the most knowledgeable scholars of Islam.

It was customary and the norm in Arabia for girls to get married once they reached maturity and their marital age. This practice is evident when we observe other marriage relationships in Arabia and beyond. For instance, Richard II, King of England, was married to Isabella of Valois when she was 6 years old, for political alliances.

Those who raise concerns about Marriage of Aisha (R) to Prophet Muhammad ﷺ does not comprehend a 'women'. According to Jewish tradition and Rabbis, Mary gave birth to Jesus at the age of twelve. The argument posed is baseless, considering the countless women who, throughout history, have become mothers before reaching their teenage years. Same is

not advocated in the modern era, due to sedentary lifestyles, obesity and other cultural factors, humans have evolved in an unhealthy bad way that has pushed the age of marriage upwards in many societies.

Hafsa bint Umar (R): *Hafsa bint Umar (R) was the daughter of Umar ibn al-Khattab (R). She was married to the Prophet Muhammad ﷺ after the death of her first husband, Khunais ibn Hudhafah (R), who died in the Battle of Badr. Hafsa (R) was known for her piety, knowledge, and dedication.*

Zaynab bint Khuzaymah (R): *Zaynab (R) was a widow who married Prophet Muhammad ﷺ but passed away just eight months into the marriage. Zaynab bint Khuzaymah (R) was known for her piety, humility, and generosity.*

Umm Salamah (R): *Umm Salamah (R), also known as Hind bint Abi Umayyah, was a widow with children when she married Prophet Muhammad ﷺ. She was a remarkable companion known for her wisdom and piety. Initially married to Abu Salamah (R), after his passing, she faced various trials, including being separated from her family during the migration to Madina. Eventually, the Prophet ﷺ married her. Umm Salamah (R) played a crucial role in the early Muslim community, offering valuable support to the Prophet ﷺ and Islam.*

Zaynab bint Jahsh (R): *Zaynab (R) was the cousin of Prophet Muhammad ﷺ and was previously married to Zayd ibn Harithah (R). Despite efforts to make their marriage work, including the Prophet Muhammad's ﷺ encouragement, the union faced challenges, including cultural differences and personal*

incompatibility. Eventually, Zayd and Zaynab mutually agreed to divorce, which was significant in Arab society at the time due to social norms regarding adopted children and lineage. This event is documented in the Qur'an (Surah Al-Ahzab), emphasizing the importance of upholding marital agreements and the moral teachings surrounding marriage and divorce in Islam. After her divorce, she was married to the Prophet ﷺ.

Juwayriyah bint al-Harith (R): Juwayriyah (R) was a captive from a tribe that was at war with the Muslims. Prophet Muhammad ﷺ married her. This marriage was a diplomatic move, as it was customary for Arab tribes to form alliances through marriage. By marrying Juwayriyah (R), the Prophet Muhammad ﷺ showed respect and honor to her tribe. This marriage helped to resolve conflicts, build trust and foster alliances between the Muslims and the Banu al-Mustaliq tribe.

Juwayriyah's (R) marriage to the Prophet Muhammad ﷺ led to her conversion to Islam. This influenced most members of her tribe to embrace the faith. This was a significant development and strengthened the Muslim community.

Umm Habibah (R): Umm Habibah (R), whose name was Ramlah, accepted Islam and married Muhammad ﷺ before her father, Abu Sufyan ibn Harb, accepted Islam. Along with her husband, Ubaydullah ibn Jahsh, Umm Habibah migrated to Abyssinia (Ethiopia) to escape persecution in Makkah. Later, after Ubaydullah's death, Negus, the ruler of Abyssinia, arranged her marriage to Prophet Muhammad ﷺ.

Safiyyah Bint Huyayy (R): Safiyyah Bint Huyayy (R) was a Jewish woman from the Banu Nadir tribe, captured during a military campaign led by Prophet Muhammad ﷺ. Her family had settled in Madina with the hope of meeting the awaited Prophet as predicted in their scriptures and teachings. When Prophet Muhammad ﷺ arrived in Madina, they approached him to observe and verify the signs. Upon their return home, Safiyyah's uncle and leaders confirmed Muhammad ﷺ indeed is the awaited prophet. However, despite this recognition, the leaders chose not to embrace Islam due to his Arab origins.

The Banu Nadir tribe initially had friendly relations with Prophet Muhammad ﷺ upon his arrival in Madina. However, over time, tensions arose due to their refusal to accept Islam and their opposition to the growing Muslim community. The Banu Nadir tribe plotted against Prophet Muhammad ﷺ and the Muslims, joining hands with external enemies to undermine the Muslim community. They posed a significant threat during the Battle of the Trench (Khandaq) in 627 CE. The Banu Nadir tribe conspired with the Quraysh and other Arabian tribes to attack Madina and eliminate the Muslims. They played a crucial role in planning and financing the siege of Madina during the Battle of the Trench. Despite their efforts, the Muslims successfully defended Madina, and the Banu Nadir tribe was eventually expelled from the city as a result of their treachery. Many Jewish members outside of the Banu Nadir tribe were still allowed to live in Khaybar on the condition of paying taxes.

Safiyya was married to Kenana ibn al-Rabi, the treasurer of the Banu Nadir. Safiyya once informed Kenana of a dream she had in which the moon had fallen from the heavens into her lap.

Kenana interpreted it as a sign that she would eventually marry Muhammad ﷺ and struck her in the face, leaving a mark which was still visible when she first met Muhammad ﷺ. Safiyya was captured during the military campaign.

Subsequently, Prophet Muhammad ﷺ married Safiyyah (R), thereby granting her protection and honor. Safiyyah embraced Islam. When another woman made remarks about Safiyya's Jewish descent, Muhammad ﷺ consoled her and advised her to respond if her Jewish heritage was questioned by saying: "My father Harun (A) was a prophet, my uncle Musa (A) was a prophet, and my husband is a prophet." and no other wife has this distinction. Safiyyah (R) lived a life of piety and devotion alongside Prophet Muhammad ﷺ.

Maimuna Bint al-Harith (R): *Maimuna Bint al-Harith (R) was a widow from the Ansar tribe in Madina. She married Prophet Muhammad ﷺ in the year 7 AH, making her the last of his wives. Maimuna's marriage to the Prophet ﷺ was marked by simplicity and tranquility. She was known for her gentle and compassionate nature. Maimuna played a supportive role in the Prophet's ﷺ life, offering him companionship and care during his later years. She was known for her piety and generosity.*

Allah also blessed Prophet Muhammad ﷺ with wealth later in his life, which he consistently gave away. When money started coming in Madina, the wives of the Prophet ﷺ expressed their desire to keep some money or maids. The Prophet ﷺ offered them a choice: to stay with him but live a simple life, or to part ways amicably with a generous settlement. They were given the option between a comfortable worldly life or a modest but

spiritually fulfilling life. None of the wives chose to take the money and divorce. Instead, they opted to remain with the Prophet , ﷺ prioritizing spiritual contentment over worldly riches.

Though it was permissible to have halal wealth, Prophet Muhammad , ﷺ chose a minimalistic lifestyle and opted for the better option by giving generously in charity. He lived a simple and modest life, prioritizing spiritual and moral values over worldly possessions. When he passed away, Prophet Muhammad ﷺ left behind only an armor, a sword, his staff, and simple garments.

| Year | Key Events in the life of Prophet Muhammad ﷺ |
|-------------------|---|
| | <i>While the Persian and Roman empires were reigning, Arabia was in a state of Jāhiliya, marked by polytheism, lawlessness, conflicts, oppression of women, female infanticide, and moral decline, largely overlooked by the rest of the world. However, the Ka'ba remained a central place of worship.</i> |
| 570 CE 53 BH | <i>Abraha's army, accompanied by elephants, attempted to destroy the Ka'ba. Allāh sent flocks of birds (Ababil) that pelted the army with stones, destroying it.</i> |
| 570 CE 53 BH | <i>Birth of Muhammad ﷺ in Makkah on the 12-Rabi' al-Awal. His father, Abdullah ibn Abd al-Muttalib, passed away on a trade trip before his birth.</i> |
| 572 CE 51 BH | <i>Muhammad ﷺ was entrusted to Halīma (R) for nursing and fostering, as was Arab custom for better health and language. At the time, Halīma had an infant son, Abdullah, and an older daughter, Ash-Shayma, who assisted her in caring for the babies.</i> |
| 576 CE 46 BH | <i>Amina (R), the mother of the Muhammad , ﷺ passed away when he was 6 years old. He was cared for by his grandfather, Abdul Muttalib.</i> |
| 578 CE 45 BH | <i>Abdul Muttalib passed away. Muhammad ﷺ came under the care of his uncle, Abu Talib.</i> |
| | <i>The Prophet ﷺ served as a shepherd in his early life.</i> |
| 582 CE 39 BH | <i>Accompanied Abu Talib on a trade journey to Syria. The Christian monk Bahira recognized signs of prophethood in the young Muhammad ﷺ through his scriptures.</i> |
| 590 CE 33 BH | <i>Took active interest in the League of the Virtuous (Hilf al Fudul) to help victims of oppression and to protect travelers.</i> |
| 595 CE 28 BH | <i>Travelled to Syria for the second time. Muhammad ﷺ married Khadija bint Khuwaylid (R), a merchant widow, at the age of 25.</i> |

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| 605 CE 18 BH | Accepted by the people of Makkah as Al-Amīn (faithful), he helped rebuild the Ka'ba and resolved a Quraysh dispute over the Black Stone. |
| 610 CE 13 BH | First revelation of the Qur'an at the Cave of Hira in the month of Ramadan. Angel Jibrīl (A) delivered the first verses of Sūrah Al-Alaq. Preached Islam privately for 3 years. |
| 613 CE 10 BH | Prophet Muhammad ﷺ began openly preaching Islam. Faced growing opposition and persecution from the Quraysh. |
| 615 CE 08 BH | Commanded Muslims to migrate to Abyssinia for refuge under King Negus. His daughter Fatima al-Zahra was born. |
| 616 CE 07 BH | Boycott of the Prophet ﷺ and his clan (Banu Hashim) by the Quraysh. The Muslims suffered severe hardships in the Valley of Abu Talib. |
| 619 CE 04 BH | Year of Sorrow: Death of Khadija and Abu Talib. Ta'if journey: The Prophet ﷺ was rejected and mistreated by the people of Ta'if. However, on the way back many Jinns accept Islam. |
| 620 CE 03 BH | Al-Isra' wal-Mi'raj: The miraculous Night Journey to Jerusalem and Ascension to the heavens (on Rajab 27). Ṣalāh made obligatory. |
| 621 CE 02 BH | First Pledge of Aqabah: Men from Madīna pledged allegiance to Islam. |
| 622 CE 01 BH | The enemies intensified persecution and plotted to kill the Prophet ﷺ. Second Pledge of Aqabah: A larger group of Muslims from Madīna pledged support. Plans for migration to Madīna began. |
| 622 CE 01 AH | Hijrah: Migration of the Prophet ﷺ and Abu Bakr (R) to Madīna. Establishment of the first Masjid (Quba) and the Constitution of Madīna. Yathrib transforms into Madīnat al-Nabi ﷺ. |
| 624 CE 02 AH | Battle of Badr: The Muslims, unprepared and unexpectedly facing a large Quraysh army, achieved a decisive victory. |
| 625 CE 03 AH | Battle of Uhud: The Muslims faced a setback while defending an attack at Uhud. Prophet Muhammad ﷺ was injured. |
| 627 CE 05 AH | Battle of the Trench (Khandaq): Muslims defended Madīna against an invasion and a confederate siege. |
| 628 CE 06 AH | Treaty of Hudaibiyah: A truce between Muslims and Quraish. Letters sent to various kings and leaders inviting them to Islam. |

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|-------------------|---|
| 629 CE 07 AH | <i>Conquest of Khaybar: The Muslims gained victory over the Jewish tribes of Khaybar. Amr ibn al-As (R) and Khalid ibn al-Walid (R) embraced Islam.</i> |
| 630 CE 08 AH | <i>Battle of Mu'tah: Prophet ﷺ dispatched an army of 3,000 to confront the Byzantines after his emissary was killed by the Ghassanids. The Muslims suffered an initial setback as commanders Zayd ibn Harithah (R), Ja'far ibn Abi Talib (R), and Abdullah ibn Rawahah (R) were martyred. From Madīnah, the Prophet ﷺ narrated the battle in real time to the Sahaba when Khalid ibn Walid (R) took command, executed a strategic withdrawal, and earned the title Saifullah.</i> |
| 630 CE 08 AH | <i>Conquest of Makkah: The Prophet ﷺ entered Makkah peacefully and forgave his enemies. Cleansing of the Ka'ba from idols.</i> |
| 630 CE 08 AH | <i>Battle of Hunayn: After the conquest of Makkah, the Muslim army faced a surprise attack by the Hawazin and Thaqif tribes in the valley of Hunayn. Initially, the Muslims were thrown into confusion, but Prophet ﷺ stood firm, rallied his companions, and led a counter-attack that resulted in a decisive victory.</i> |
| 631 CE 09 AH | <i>Year of Delegations: Tribes from across Arabia came to Madīnah to embrace Islam.</i> |
| 631 CE 09 AH | <i>Expedition of Tabuk: Prophet ﷺ led an expedition to Tabuk to confront a rumored Byzantine invasion. Upon arrival, the Muslims found no opposing forces, as the Byzantines had reportedly withdrawn. The campaign concluded without combat but demonstrated the Muslims' strength and readiness, leading several local tribes to pledge allegiance to the Prophet .ﷺ</i> |
| 632 CE 10 AH | <i>Farewell Sermon Hajjat al-Wada: With 10,000 Sahaba as witnesses and their lives transformed, Prophet ﷺ delivered his famous Khutba at Arafah and declared the message of Islam is completed.</i> |
| 632 CE 11 AH | <i>Wafat-al-Nabi ﷺ on 12-Rabi' al-Awal. The chamber of Aisha (R) was chosen as his final resting place.</i> |

Summarizing the life of Prophet ﷺ is like capturing the vast heavens in a breath. His life was a living guide to Islamic principles. By studying his Seerah and following his path, we gain wisdom, greater rewards, and ultimate success. The Prophet ﷺ transformed an uncivilized desert society into a great civilization that swiftly overcame the mighty Persian and Roman Empires. Through Islam, both individuals and the community were transformed. Despite early hardships, the Sahaba and Muslims were later honored by Allah as Khalifas, governors, and rulers of an empire spanning from India and China to Africa and Spain. Muslims led the world for centuries, excelling in education, science, justice, and development. The more we adhere to the principles of Islam, the greater our rewards.

| Reign AH CE | Prophet | Regions |
|-------------------------------|---|--|
| 13 BH- 11 610- 632 | Prophet Muhamm ad ﷺ | <i>Arabian Peninsula. (Hijaz, Najd, Yemen, Bahrain, Oman)</i> |
| Reign AH CE | Rashidun Caliphate | Regions |
| 11 - 13 632 - 634 | Abu Bakr al-Siddiq (R) | <i>Arabian Peninsula, Iraq, parts of Greater Syria</i> |
| 13 - 23 634 - 644 | Umar ibn al- Khattab (R) | <i>Arabian Peninsula, Levant (Syria, Palestine, Jordan), Egypt, Iraq, Persia (Iran), parts of Central Asia</i> |
| 23 - 35 644 - 656 | Uthman ibn Affan (R) | <i>Expanded further into North Africa, Persia, Afghanistan, and Central Asia</i> |
| 35 - 40 656 - 661 | Ali ibn Abi Talib (R) | <i>Arabian Peninsula, Iraq, Persia, parts of Syria and Egypt</i> |
| 40 - 41 661 - 661 | Hasan ibn Ali (R) (Brief Rule) | <i>Arabian Peninsula, Iraq, Persia (until peace treaty with Mu'awia)</i> |

A Muslim humbles himself, avoids sin, seeks refuge in Allah from evil, and praises Allah for His blessings. He pursues knowledge and acts sincerely for Allah. He regularly prays for guidance to follow the blessed, not the misguided. Muslims recognize the presence of both good and evil in human history. He learns from the righteous while merely glancing over and snubbing the astray. When witnessing injustice, a Muslim remains vigilant and responds wisely within Islamic law.

Since 92 BCE, the Romans were in conflict with the powerful Persians. From 224 CE, the Byzantines and the Sassanid Persians vied for dominance. While the Romans were unable to defeat the Persians over centuries, historians are astounded by how, within just three years, Muslim forces swiftly conquered the mighty Persian Empire and Roman Syria. Despite being outnumbered, they defeated Persian armies, seized parts of the Roman Empire, and launched simultaneous campaigns against both superpowers.

| Reign AH CE | Rule | Territorial Peak |
|------------------------|---------------------------|---|
| 11-41 632-661 | <i>Rashidun Caliphate</i> | <i>Hejaz, Arabia, Levant, Mesopotamia, Persia, Egypt, N. Africa, Parts of Central Asia & E. Anatolia</i> |
| 41-132 661-750 | <i>Umayyad Caliphate</i> | <p>Peak Land Area: 13 million km²</p> <p><i>Arabia, Levant, Mesopotamia, Persia, Caucasus, E. Anatolia, N. Africa, Iberia, Central Asia and Sindh.</i></p> <p>Musa ibn Nusayr Governs N. Africa (698)</p> <p>Qutayba ibn Muslim Governs Central Asia (705)</p> <p>Tariq ibn Ziyad conquers Spain (711)</p> <p>Muhammad ibn Qasim conquers Sindh (712)</p> |
| 87-843 711-1492 | <i>al-Andalus</i> | <i>Tariq ibn Ziyad conquers Spain in 711 and Muslims rule al-Andalus (Spain, Portugal, S. France)</i> |
| 132-923 750-1517 | <i>Abbasid Caliphate</i> | <p>Peak Land Area: 6.5 million km²</p> <p><i>Arabia, Levant, Mesopotamia, N. Africa, Iberia, Persia, Caucasus, Anatolia, Central and South Asia.</i></p> |
| 923-1343 1517-1924 | <i>Ottoman Caliphate</i> | <p>Peak Land Area: 5.2 million km²</p> <p><i>Anatolia, Arabia, Rumelia, Levant, Mesopotamia, Persia, N. Africa, Iberia, Caucasus, Central Asia</i></p> |
| 1206–1526 | <i>Delhi Sultanate</i> | <i>Delhi Sultanate in Northern India</i> |
| 1347-1527 | <i>Bahmani Sultanate</i> | <i>Central Deccan Plateau in India. (Karnataka, Andhra Pradesh, parts of Maharashtra)</i> |
| 1490-1574 | <i>Deccan Sultanates</i> | <p>Bijapur (1490–1686): Central India</p> <p>Ahmadnagar (1490–1636): Western Deccan</p> <p>Berar (1490-1574): Maharashtra & Madhya Pradesh</p> <p>Bidar (1492-1619): Bidar, N. Karnataka</p> |

| | | |
|------------------------|---------------------------------|--|
| | | <i>Golconda (1518–1687): Eastern Deccan</i> |
| 1526-1857 | <i>Mughal Empire</i> | <i>Peak Land Area: 4 million km²</i> <i>Afghanistan, Pakistan, India (Except Kerala, Tamilnadu), Nepal, Bangladesh, parts of Ceylon</i> |
| 1724-1948 | <i>Hyderabad</i> | <i>Central South India</i> |
| 1761-1799 | <i>Kingdom of Mysore</i> | <i>South India.</i> <i>Hyder Ali (1761-1782) & Tipu Sultan (1782-1799)</i> |
| 1510-1659 | <i>Saadi</i> | <i>Morocco, Parts of Algeria (Independent rule)</i> |
| 1672-1727 | <i>Alaouite</i> | <i>Morocco, Parts of Algeria (Independent rule)</i> |
| 1501-1736 1736-1796 | <i>Safavids & Afsharids</i> | <i>Shia rule of Persia: In 1500, Shah Ismail forced the pragmatic conversion of Muslims of Persia to Shi'a.</i> |

During the Middle Ages, when much of Europe was mired in intellectual stagnation, Muslim lands flourished with a vibrant exchange of ideas. Arabic became the lingua franca of science, philosophy, medicine, and literature, as Muslim scholars translated and preserved knowledge. The "Golden Age of Arabic Science," facilitated the transfer of knowledge from East to West, laying the groundwork for the European Renaissance. Arabic's status as a language of learning endured for centuries, influencing academic discourse and intellectual exchange across continents. Islam's legacy remains a testament to the enduring power of faith and justice.

Inspired by Muslim advancements, European colonial conquests followed from 1415 CE, bringing devastating consequences for the conquered. While Muslim rulers generally preserved local cultures, promoted knowledge and development, and maintained order, European powers used divide-and-rule tactics to exploit and plunder resources. For Muslims, slavery functioned like a prison system, but European colonizers redefined it, brutally enslaving Africans and Indians. Under Muslim rule, nations generally flourished—India, for example, experienced a golden era, contributing a quarter of the world's GDP. In contrast, European colonialism left its colonies in Asia, Africa, and elsewhere impoverished and ravaged after a century of exploitation.

In 1765, European colonialists fostered the rise of Wahhabism from Najd, using it to create division within the Muslim community, facilitating their divide-and-rule strategy to control Muslim lands. While European colonialism officially ended between the 1940s and 1990s, with most colonies gaining independence by the 1970s, its effects persist to this day.

Societal corruption often leads to oppressive rulers. People benefit and nations thrive under just and wise rulers. The best outcomes occur when both rulers and people follow Allah's guidance.

| Reign AH CE | Umayyad Caliphate | Regions |
|-------------------------|---|---|
| 41 – 60 661 – 680 | Mu'awia ibn Abi Sufyan (R) | <i>Arabian Peninsula, Levant, North Africa, Persia, Central Asia, parts of the Byzantine frontier</i> |
| 60 – 64 680 – 683 | Yazid ibn Mu'awiya | <i>A tyrant who ignored the guidance of his father, son, and advisors, leading to the battles of Karbala, Harrah and the attack on Abdullah bin Zubair (R).</i> |
| 64-73 683–692 | Abdullah ibn al-Zubayr (R) | <i>Hijaz, Yemen, Parts of Iraq & Persia</i> |
| 64 – 64 683 – 684 | Mu'awia bin Yazid | <i>Short rule, limited control</i> |
| 64 – 65 684 – 685 | Marwan ibn al-Hakam | <i>Consolidated control over Syria & Egypt</i> |
| 65 – 86 685 – 705 | Abd al-Malik ibn Marwan | <i>Expanded to North Africa, Central Asia, and Sindh. Subdued Kharijites.</i> |
| 86 – 96 705 – 715 | Al-Walid I | <i>Arabia, The Levant, Iraq and Persia, Central Asia (Transoxiana), Indus Valley, North Africa, Al-Andalus (Iberia)</i> |
| 96 – 99 715 – 717 | Sulayman ibn Abd al-Malik (Damascus) | <i>Umayyad Dynasty (Spain to India), attempted siege of Constantinople.</i> |
| 99 – 101 717 – 720 | Umar ibn Abd al-Aziz | <i>Umayyad Dynasty. Reformed governance, promoted justice.</i> |
| 101 – 105 720 – 724 | Yazid II | <i>Minor expansions into Anatolia (Asia Minor)</i> |
| 105 – 125 724 – 743 | Hisham ibn Abd al-Malik (Damascus) | <i>Expanded into France (Battle of Tours), Central Asia, and India. Berber Revolt.</i> |
| 125 – 126 743 – 744 | Al-Walid II | <i>Faced internal revolts. Berbers control over West Algeria and Morocco</i> |
| 126 744 | Yazid III | <i>Immoral and short rule. Downfall.</i> |

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| | | <i>Autonomous rule in Al Andalus.</i> |
| 126 744 | Ibrahim ibn al-Walid | <i>Brief reign, lost power to Marwan II Berbers in Algeria and Morocco</i> |
| 127 – 132 744 – 750 | Marwan II (Harran) | <i>Third Fitna (Umayyad civil war). Last Umayyad Caliph, defeated by Abbasids.</i> |

| Reign AH CE | Abbasid Caliphate | Regions |
|--------------------------|--------------------------------------|---|
| 132 – 136 750 – 754 | Abu al-Abbas al-Saffah (Kufa) | <i>Defeated Umayyads, ruled from Kufa</i> |
| 136 – 158 754 – 775 | Al-Mansur (Baghdad) | <i>Arabia, Levant, Persia, Iraq, Central Asia, Armenia, Azerbaijan, North Africa</i> |
| 756–788 | Abd al-Rahman I | <i>Emir of: Al-Andalus</i> |
| 775 – 785 | Al-Mahdi | <i>Expanded to Ifriqiya, Central Asia</i> |
| 785 – 786 | Al-Hadi | <i>Short reign of same regions.</i> |
| 170 – 193 786 – 809 | Harun al-Rashid | <i>Arabia, Levant, Iraq, Iran, Central Asia, Egypt, Ifriqiya. Abbasid Golden Age with strong economy and science.</i> |
| 788-796-822 | Hisham I/ Al-Hakam I | <i>Emir of: Al-Andalus</i> |
| 193 – 198 809 – 813 | Al-Amin | <i>Civil war with brother Al-Ma'mun Al-Ma'mun: Khurasan, Transoxiana, Iran</i> |
| 198 – 218 813 – 833 | Al-Ma'mun (Baghdad) | <i>Arabia, Levant, Persia, Iraq, Central Asia, Caucasus, Ifriqiya, Khurasan, Egypt. Encouraged science, House of Wisdom</i> |
| 822-852 | Abd al-Rahman II | <i>Emir of: Al-Andalus (Capital: Córdoba)</i> |
| 218 – 227 833 – 842 | Al-Mu'tasim (Samarra) | <i>Arabia, Levant, Persia, Iraq, Central Asia, Caucasus, Ifriqiya, Khurasan, Egypt.</i> |
| 227 – 232 842 – 847 | Al-Wathiq (Samarra) | <i>Arabia, Levant, Persia, Iraq, Central Asia, Caucasus, Ifriqiya, Khurasan, Egypt.</i> |
| 232 – 247 847 – 861 | Al-Mutawakkil | <i>Arabia, Levant, Persia, Iraq, Central Asia, Caucasus, Ifriqiya, Khurasan, Egypt. Stable. Strengthened Sharia</i> |
| 247 – 656 861 – 1258 | Later Abbasid Caliphs | <i>Declined due to internal strife and Mongol invasion</i> |

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| 1261-1517 | <i>Abbasid Caliphate</i> | <i>Continued in Cairo though with limited authority (Mamluk protectorate)</i> |
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| Reign AH CE | Ottoman Caliph | Regions |
|--------------------------|---|--|
| 923–926 1517–1520 | Selim I (1 st Caliph) | <i>Anatolia, Hijaz, Levant, Egypt, Balkans</i> |
| 926–974 1520–1566 | Suleiman the Magnificent | <i>Expanded into Hungary, Iraq, North Africa</i> |
| 974–982 1566–1574 | Selim II | <i>Anatolia, Hijaz, North Africa, parts of Europe</i> |
| 982–1004 1574–1595 | Murad III | <i>Anatolia, Hijaz, Levant, Balkans, North Africa Ottoman Empire at its height</i> |
| 1004–1012 1595–1603 | Mehmed III | <i>Continued rule over vast lands</i> |
| 1012–1026 1603–1617 | Ahmed I | <i>Safeguarded Ottoman domains, Crimea</i> |
| 1026–1027 1617–1618 | Mustafa I | <i>Term-1</i> |
| 1027–1031 1618–1622 | Osman II | <i>Anatolia, Hijaz, Levant, Balkans, North Africa Egypt, Crimea, Iraq.</i> |
| 1031–1032 1622–1623 | Mustafa I | <i>Term-2</i> |
| 1032–1050 1623–1640 | Murad IV | <i>Conquered Baghdad. Maintained order.</i> |
| 1050–1058 1640–1648 | Ibrahim I | <i>Anatolia, Hijaz, Levant, Balkans, North Africa Egypt, Crimea, Iraq. Period of internal strife</i> |
| 1058–1099 1648–1687 | Mehmed IV | <i>Maintained empire and order. Decline from Vienna (1683)</i> |
| 1099–1102 1687–1691 | Suleiman II | <i>Anatolia, Balkans, Levant, Iraq, Hijaz, N. Africa, Crimea. Struggles with European powers</i> |
| 1102–1106 1691–1695 | Ahmed II | <i>Anatolia, Balkans, Levant, Iraq, Hijaz, N. Africa, Crimea. Continued decline.</i> |

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|--------------------------|---------------------------------------|--|
| 1106–1115 1695–1703 | Mustafa II | <i>Lost territories in Europe with Great Turkish War and Treaty of Karlowitz (1699).</i> |
| 1115–1143 1703–1730 | Ahmed III | <i>Tulip Era, cultural revival. Anatolia, Balkans, Levant, Egypt, Iraq, Hijaz, N. Africa, Crimea</i> |
| 1143–1168 1730–1754 | Mahmud I | <i>Anatolia, Balkans, Levant, Egypt, Iraq, Hijaz, N. Africa, Crimea. Wars with Russia, Persia</i> |
| 1168–1171 1754–1757 | Osman III | <i>Anatolia, Balkans, Levant, Egypt, Iraq, Hijaz, N. Africa, Crimea. Maintained Peace and order.</i> |
| 1171–1188 1757–1774 | Mustafa III | <i>Anatolia, Balkans, Levant, Egypt, Iraq, Hijaz, N. Africa, Crimea. War with Russia.</i> |
| 1188–1203 1774–1789 | Abdul Hamid I | <i>Same region. Treaty of Küçük Kaynarca (1774)</i> |
| 1203–1222 1789–1807 | Selim III | <i>Anatolia, Balkans, Levant, Egypt, Iraq, Hijaz, N. Africa, Caucasus. Introduced military reforms</i> |
| 1222–1223 1807–1808 | Mustafa IV | <i>Brief reign</i> |
| 1223–1255 1808–1839 | Mahmud II | <i>Destroyed Janissaries, modernization</i> |
| 1255–1278 1839–1861 | Abdulmejid I | <i>Tanzimat reforms, Crimean War</i> |
| 1278–1293 1861–1876 | Abdulaziz | <i>Decline continued</i> |
| 1293 1876 | Murad V | <i>Deposed after 93 days</i> |
| 1293–1327 1876–1909 | Abdul Hamid II | <i>Last powerful Ottoman Caliph, Pan-Islamism</i> |
| 1327–1336 1909–1918 | Mehmed V | <i>Ottoman entry into WWI</i> |
| 1336–1341 1918–1922 | Mehmed VI | <i>Last Ottoman Sultan.</i> |
| 1341–1343 1922–1924 | Abdulmejid II (Last Caliph) | <i>The Ottoman Caliphate ended in 1924 under Mustafa Kemal Atatürk's rule in Turkey</i> |

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|-----------|-------------|---|
| 1415-1945 | European | European colonization began by Portuguese |
| 1765→ | Saudi state | Wahhabism rises from Najd, leads to modern Saudi. |

مذكرة من المؤلف

يحتوي القسم الأول من هذا الكتاب على عناصر لجذب انتباه القارئ
رحلة آدم وحواء تشبه رحلة النبي محمد المعجزة في ليلة المعراج

بعد المقدمة

لقد بذلت جهودا لتضمين معلومات موثوقة طوال الوقت
وأشجع باستشارة العلماء من أجل الحصول على أي توضيح

أنا ممتن لعائلتي ومعلمي لدعمهم وحبهم
أسأل الله لهم العافية والجنة

هذا العمل وحياتي من فضل ربي
وأي أخطاء فيه ترجع إلي عيوبي
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

تقبل مني ، واجزني ، وبارك لي ، ولوالدي ، وأحبائي ، ولاستاذنا

الحمد لله رب العالمين. اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم.
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا، وَوَسِّعْ لَنَا فِي
دِيَارِنَا، وَبَارِكْ لَنَا فِي أَرْزَاقِنَا. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، نَسْأَلُكَ الْجَنَّةَ
وَنَعُوذُ بِكَ مِنَ النَّارِ. اللَّهُمَّ ارْحَمْنَا يَا أَرْحَمَ الرَّاحِمِينَ. رَبَّنَا اجْعَلْنَا مُقِيمِي الصَّلَاةِ
وَمِنْ ذُرِّيَّتِنَا رَبَّنَا وَتَقَبَّلْ دُعَاءَ. اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. اللَّهُمَّ
إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. رَبَّنَا أَنْزِلْنَا مُنْزِلًا مُبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزِلِينَ. رَبَّنَا لَا تَذَرْنَا فُرَادَى وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ. رَبَّنَا ارْحَمْهُمَا كَمَا رَبَّيَانَا صِبْغًا.

اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا، وَقَلْبًا خَاشِعًا، وَلِسَانًا ذَاكِرًا،
وَإِيمَانًا كَامِلًا، وَيَقِينًا صَادِقًا، وَكَلَامًا فَصِيحًا، وَأَخْلَاقًا حَسَنَةً، وَحِكْمَةً مُفِيدَةً، وَوَلَدًا
صَالِحًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ. اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْفِنَا
بِخَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا،
وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ، وَنَسْأَلُكَ الْعَافِيَةَ مِنَ الْأَسْقَامِ وَالْبَلَاءِ. اللَّهُمَّ إِنَّا
نَسْأَلُكَ سَلَامَةً فِي الدِّينِ، وَعَافِيَةً فِي الْجَسَدِ، وَزِيَادَةً فِي الْعِلْمِ، وَبَرَكَاتٍ فِي الرِّزْقِ،
وَصِحَّةً فِي الْجِسْمِ. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا. اللَّهُمَّ لَا تُؤَاخِذْنَا بِسُوءِ أَفْعَالِنَا، وَلَا تُهْلِكْنَا بِخَطَايَانَا، اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ
تُعِيدَنَا مِنْ عَذَابِ الْقَبْرِ، وَتُؤَمِّنَّا مِنَ الْفَرَعِ الْأَكْبَرِ، وَتُنَجِّنَا مِنْ دَارِ الْبَوَارِ، وَتُسَكِّنَا
الْفِرْدَوْسَ، دَارَ الْقَرَارِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ ﷺ وَآلِهِ الْأَبْرَارِ.

اللَّهُمَّ أَعْتِقْنَا مِنَ النَّارِ، وَأَدْخِلْنَا الْجَنَّةَ يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ
فَاعْفُ عَنَّا. رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. وَصَلَّى اللَّهُ عَلَى خَيْرِ
خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

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Born to loving parents, Mrs. Najma and Mr. Abdul Azeez, Mr. Muhammad Nawaz is an engineer by profession. With modest experience in the Telecom and IT industries, he has held senior positions, including that of Senior Solution Architect, overseeing enterprise-level projects. An avid reader, he has traveled extensively and explored various countries, including India, Oman, the UAE, Saudi Arabia, Germany, Austria, Switzerland, France, Spain, Portugal, the Netherlands, the Czech Republic, Hungary, and Italy. His books are published under the pen name "binazeez."

Works by “binazeer”

Title: Alien on Earth [2017]

Availability: Kindle & Google Play

After a decisive error fracture his communication with his Master, an alien finds himself stranded on Earth. As he searches for a way home, he navigates the complexities of Earth to find his companion while evading their enemy. Finding solace in the resources of the green planet, he races against time to find the key for his mission. "Alien on Earth" is a gripping tale of his quest for success.

Title: Yaqeen [2023]

Availability: Kindle & Google Play

The book delves into the common questions posed and reveals the progressive and peaceful nature of believers.

Title: Al Falah [2025]

Availability: Kindle & Google Play

Allāh has mandated five daily prayers for Muslims. While human nature inclines towards worshiping Allāh, neglecting Ṣalāh suppresses virtues and denies the right to worship, love, aspire, ascend, excel, and achieve noble aims. Once familiarized, a prayer takes about 5 minutes, resulting in a total of 25 minutes of daily conversation with Allāh through Ṣalāh. Allāh enriches believers through Ṣalāh, fostering prosperity and deterring sin. The benefits of Ṣalāh are immeasurable, its blessings beyond imagination. This is a treatise on Arkan ul Imān and Arkan ul Islam, detailing Shahāda (the Testimony), Ṣalāh (the Prayer), Sawm (the Fasting), Zakāt (the obligatory charity), and Hajj (the pilgrimage) in English.